

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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HARTFORD, CONN.
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For the Christian Secretary.

Dear Bro. Canfield,—

An erroneous impression having been received
from the following discourse, at the time of its de-
livery, I am induced by the suggestion of several
esteemed brethren of the ministry, to allow it to be
published in your paper, if you please to give it a
place. I shall make no comment at present,
and wish it may go out so from your press.

SERMON

Delivered before the Connecticut Baptist Education
Society, at Hartford, Conn. June, 1834.

Phil. i. 17. "Knowing that I am set for the de-
fence of the gospel."

The great disproportion between Christians and
sinners, throughout the world, and the rapidly
progressing of the latter, has often been a sub-
ject of painful interest among Christians. Nor has
it ever been too much so. The sufferings and sacri-
fices of the church, with the blood of apostles, have
never put too high an estimate upon the value of
the Gospel. Nor would that be done, though every
Christian from the beginning to the end of time,
should suffer with the ignominy of his Lord upon the
cross. But the great community of sinners, and
power through the medium of agency of men.
They, under God, are emphatically the light and
defence of the world. Ministers are the leaders of
the Lord's hosts, and are no more the defenders of
the gospel than other Christians, only as they hold
stations of more influence. They ought to have
some good degree of assurance that they are ap-
pointed of God to defend their important posts;
"Knowing that I am set for the defence of the
gospel."

I will invite your attention To the nature and
importance of the defence of the gospel,—and,
II. To the qualifications requisite for its de-
fence.

1. God imposes the defence of the gospel upon
Christians and ministers emphatically.
This is what Paul understood and felt; and he
bore the burden and defence with unparalleled pray-
ers, and tears, and toils, and sufferings. Laden with
the awful weight of this fact, the apostles set the
pathway of their disciples with tears and anguish
and blood; and they in their turn, with all their
effects, were spent in the very breach of salvation.
And just as far as Christians in any age have failed
to equal their example, the gospel has been van-
quished before its foes. And just as far as they come
up to their example, it will generally have success.
If it were not so, the Bible would be unworthy of
confidence. The invisible moral image of God is
made visible in Christians, or darkened in the moral
image of unbelievers. No soldier was ever set for
the defence of any important post, that felt his re-
sponsibility more than the author of our text; and
this should be the feeling of every Christian. Oh
many throw back upon God that defence of religion
which He always designed should rest upon them!
True it is, in the support of salvation God does not
leave the Christian unaided. By no means. He
throws around him the shield of His faithfulness, and
girds him with truth, and inspires him with the hope
of salvation.

2. Upon the publication of the gospel depend the
everlasting destinies of souls.
"Faith comes by hearing, and hearing by the
word of God." By far the largest part of mankind
are probably in the road to hell. The gospel is the
appointed means of salvation, which must be made
known, or multitudes perish eternally. Had Christ
or the apostles felt that men could be saved in any
other way than by an acquaintance with the gos-
pel, why all that vigorous effort to originate and
spread the gospel? Why so much diligence in
preaching it everywhere, if it were not required?
Why such an abundance of labour beyond measure?
Upon what principles can you justify such premature
exhaustion and death, by unparalleled toils and
holiness? What should make an apostle's bosom
burn with unquenchable desire to preach the gospel
to the heathen of every name, if he had not a good
to communicate, of which they stood in perishing
need? Nor has God designed that fore-ordination,
of divine sovereignty, should be a salvo for any part
of mankind, without Christian fidelity's being em-
ployed toward sinners. And as well might one ex-
pect to traverse the Atlantic Ocean on a millstone,
as attempt to go to heaven himself, or get others
there, on the strength of these doctrines, without
something of apostolic activity. He that talks of
salvation's coming to others from God, while per-
sonal activity is not exercised to send it, virtually
aims to ungod the universe, and throw off the au-
thority he professes to obey.

Primitive disciples strove by all means to save
souls; and strange indeed that any should ever
have supposed the tide of salvation would flow out
of its lawful channel, the church of Christ. The
Holy Spirit is determined to subvert the world
through the moral agency of Christians, in the use
of His word. The moral power of the gospel gen-
erally rises or falls, with the rise or fall of its de-
fenders, and souls are usually converted or lost ac-
cordingly. Paul, and Luther, and Whitfield, obeying
the voice of the Holy Ghost, carried salvation with
them in one broad and rapid stream. Other men
had equal natural powers, but they were not equal-
ly consecrated to the service of God. No miracles
attended the labors of the latter two; no extror-
dinary effusion upon them, beyond what may be
available to multitudes now, would they be as ob-
edient to the faith. And who can say but numbers
lying under the awful charge of *riches and slothful*
servants, unfaithful watchmen, have an equal op-
portunity to become stars of the first magnitude in
Christ's kingdom, as they have to disobey, and make
their abode in the blackness of darkness forever?

3. The gospel is to be maintained upon the prin-
ciples of moral government.

Unlike His management of the physical system,

the Holy Ghost, in the government of moral agents,
will resort to no force, but bring all that obey Him
to heaven, by the use of righteous motives. With-
out any miracle, the truth is His sword in slaying
the enemies of righteousness. When the gospel
system was finished, Jesus Christ virtually told His
disciples there was truth enough revealed concern-
ing the plan of redemption to set all men right; and
if they did not obey it, they should be damned.
God governs men by persuading them to a volun-
tary submission to His laws. In the use of the
truth, the Holy Spirit places before them the high-
est motives to obedience and righteousness which
can be drawn from heaven, earth and hell, and will
hold them accountable for the choice they make
between sin and holiness. Nor will he probably de-
part from the use of truth to save any. Every man
ought of his own accord to yield the most sub-
missive confidence to His revealed truth, which is
His sword of conversion, or drink the wrath of God.
Let not the sinner expect the Spirit will lay by His
accustomed sword to help him turn to the Lord.
God virtually says, "I have told you the truth about
heaven, earth, and hell, and you must give it un-
hesitating credit, just as you are, or prepare to meet
me on the battle-field of a burning hell." Such a
sentiment seems to breathe the spirit of divine sov-
ereignty, and is suited to the majesty of a universal
King; and any idea of divine sovereignty incom-
patible with this, in the conversion of sinners, seems
to be soul-destroying and destructive.

Many ascribe very little efficiency to the Spirit's
truth, because it is not always employed in faith by
those who profess to use it. They also infer that
the Holy Ghost must first work a change in the
heart of the sinner, independently of the truth, pre-
disposing him to receive the truth. Thus they
seek to shew the sword of conversion, until the
work is done without it; and the Holy Spirit is pre-
sented in the absurd attitude of laying by His sword
until He has slain His enemies, and pre-disposed them
to yield obedience to it. Surely this looks like taking
God's weapons from Him, and making Him fight His
battles with the sinner unarmed, and then using His
weapons the day after the victory is won. Not so
with Whitfield. He received the truth, and used it
as the Spirit's sword; and the thousands slain on
both continents well proved its claims to divine effi-
ciency. But what did the Spirit do for him, which
He is not willing to do for multitudes of others, if
they will obey His voice, and harden not their
hearts? True, his natural talents were of the first
order, but not exclusively so. The distinctive dif-
ference between him and many others consisted
in the present consecration of what he had. This
he did far beyond his equals; and light streamed
in his pathway, like a moral galaxy. The lower-
ing clouds of antinomianism broke away before the
touch of his sunshiny rod.

If then we would shield the gospel from the as-
saults of its enemies, and make it the object of ad-
miration to perishing millions, let the moral govern-
ment of God be represented as suited to the capacity
and condition of moral agents. Let the law of God
lay its claims upon every man for that practical
obedience which its moral worth demands, permit-
ting none to shield themselves against its claims,
from the absurd idea of any other inability than
unwillingness; for God is not a hard master, requir-
ing what a man hath not, but always simply "ac-
cording to what a man hath." Thus shall love the
Lord simply with all thy strength, &c. And we
unto Zion, when the righteousness of Christ shall
be made a covert for violating men's obligations to
perfect legal obedience, and thus become the minis-
ter of unrighteousness, and Christ himself the
minister of sin.

The righteousness of Jesus is not less perfect in
its character, or less broad in its claims, than the
righteousness of the law. And while its most felici-
tous design is to shield the penitent from the con-
demnatory power of the latter, it is no less a rule
of life and duty, than the commandment, "Thou
shalt love the Lord with all thy soul, and thy
neighbor as thyself." Therefore, the seeming
readiness of some to fall in love with Christ, spurn-
ing the claims of the law, as legal and rigid, may
prove a "bed shorter than that a man may stretch
himself on it, and a covering narrower than that
one may wrap himself in it."

And more to be dreaded than the cholera is that
lethargic atmosphere which, when imbibed, leads any
to think their obligation to do their whole duty to
God and man is impaired by the fall of Adam, or
somehow discharged by an atoning Mediator.—
Many, withering under this paralysis, or dying un-
der this moral incubus, put forth little or no efforts
to save themselves or others. May the terms of
the commission soon be obeyed, that command all
men every where to repent and believe the gospel,
on the ground that it is right and practicable for
all men. And let there be set ever against the
command, Christ crucified, the love of God—damna-
tion, tribulation, and anguish to all them that obey
not the truth, and work not righteousness.

The primary cause of the supposed inefficiency
of the Spirit's truth, is probably owing to the fact
that it is held in unrighteousness, and not in the
spirit and obedience of faith. And like the evil
spirit to the seven sons of Sceva, sinners are ready
to say to unbelieving ministers, that preach the
truth, perhaps eloquently, "Paul we know, and
Christ we know, but who are you?" Unbelieving
Christians failing to see sinners converted under
their labors, in their seemingly well-directed efforts,
have been led to ascribe inefficiency to the word of
God, and folding their arms, let sinners go to hell
under the passport of divine sovereignty. God is
grieved at their hiring efforts to convert men with
the truth, without faith or the Holy Ghost in their
hearts. And he exposes them to shame, as he did
the sons of Sceva, who, imitating the apostle, caught
into the form of exorcism, and thought to do exor-
cism with it in the devil's name. Poor indeed is the
currency of the most genuine bank, over a spurious
signature.

II. What are the qualifications requisite for the
defence of the gospel?

They are important, if we contemplate what the
Bible says either of the insidious, malevolent and
powerful array of the enemy, or of the armor of the
soldier of the cross, neither of which justify the idea
that it matters not what qualifications one has who
is set for the defence of the gospel. He must be
taught of God; not a novice, but a workman skilled
in the division of his work.

1st. He must be full of faith and the Holy Ghost,
without which his work will be uninteresting to
himself and unprofitable to others.

This indispensable qualification, he may acquire
by minding "the things of the Spirit," just precisely
as "they that are after the flesh do mind the things
of the flesh." This rule is not only safe for imita-

tion, but is always practically exemplified in the
lives of the ungodly around him. Their devotion
to the god of this world is unhesitating, undivided,
and untiring. Let his be so towards the Prince of
life. Like him who is so full of politics as greatly
to relieve every political mail, let the Holy Spirit's
paper ever animate him with the conflicting prin-
ciples of three worlds. And while the superior puri-
ty, fervor, and glory of those that are breaking
the shackles of sin, and rising to the region of harps
and crowns, through the triumphs of truth, urge
him to press towards the same prize, and draw
others in his train; let the multitudes of his misera-
ble fellows that are still hell-bound under chains
that may soon be forever irrefragable, invigorate
him to endure the cross and despise the shame.
And as he turns over the pages of inspiration, let
him by faith see, as though visible, the weeping,
and hear, as though audible, the wailing of the pit.
While he is thus communing with the Holy Spirit
on the state of the damned, let these energies be
drawn out for the salvation of the perishing, which
God never designed should be employed upon crea-
ted and corruptible objects. In frequently pursuing
and meditating upon the truth, let him always yield
implicit credit to the writings of the Holy Ghost, and
he will have one of the first qualifications for
the defence of the gospel. Nor need he seek any
new powers or faculties for the attainment of this
qualification, but simply the surrender and consecra-
tion of what he has, which is his own appropriate
work.

2d. Let the powers of his mind receive that cul-
ture which will best qualify every one for his ap-
propriate sphere of action in the defence of the gospel.
Every Christian, male or female, is under obliga-
tion to see, to the extent of his ability, the gospel
preached "to every creature." Nor may any
abridge the command for universal promulgation
by confining their defence to a circumscribed local-
ity. Being under obligation then to introduce the
gospel in different tongues and nations, it is evident
that foreign languages must be mastered, to qualify
for a successful field of labor. And it is equally evi-
dent, if a knowledge of the Hebrew and Greek lan-
guages is necessary for the most exact interpreta-
tion of Divine truth, the minds of at least some, must
be made acquainted with them.

God requires of every one that culture of mind
which will give the best possible adaptiveness to do
good in the whole world.

It cannot indeed be urged that the same literary
and theological culture is equally necessary for the
different fields of labor, or to different departments
of the same field. And unfavorable will it be for
the march of the gospel, when all Theological Sem-
inaries shall exclude from their pale such as do not
take the same prescribed course of study. Among
the founders of Christianity, but one was educated
at the foot of Gamaliel.

Let Education Societies, then, receive God-speed
in rearing up young men learned like Moses in all
the wisdom of the age, but at the same time let the
necessities of a perishing world of four or five mil-
lions in this land, and a heathen world abroad, re-
quire that the Seminary shall not be the most polished
furnace of the seminaries. The history of all the arts
teaches the sufficiency of the training of the
progressive improvement that keeps pace with the
rising necessities of a civilized people. But as yet, in
respect to education, we have fallen far below this
point.

Let evangelists and teachers be thrust into the
large vineyard, already much overgrown with briars
and thorns. Let hundreds and thousands of the
American sons and daughters that are growing up
in feeble delicacy and enervateness in the large cities
and villages, be called into the salutary exercise of
working for God, where ministers cannot be had,
and where they can do a greater amount of good
than many able ministers settled near each other
over small churches. Let them have a mental in-
struction, suited to the immediate and universal cry
for their help, and if able ministers are wanted like
Paul, to exercise an episcopal care over the churches,
let the more erudite schools furnish them.

III. The body also must be made to subserve the
defence of the gospel.
It is matter for speculation that baptism should
ever be made so high a fence between different
denominations of Christians, while it should be so often
forgotten that "the body is for the Lord." And es-
pecially is this remarkable in a denomination that
literally baptizes the whole body, and thus signifi-
cantly says, "my body being the Lord's and bought
with a price, I will glorify God with it, making it
a holy temple."

To suppose a mind perfectly devoted to God,
without the consecration of the body and its appetites
and affections, is like supposing a mariner per-
fectly devoted to navigation without any acquaint-
ance with the management of a vessel. A volume
would be inadequate to express all the evils result-
ing from a defective manual discipline.

Many young men of the most ardent piety and
promising parts, have never been able to reach the
degree of a seminary, before they have fallen victims
to corporeal mismanagement. Some that have
gone further, have had their usefulness greatly im-
paired by accumulated infirmities that might have
been avoided under a proper culture.

Sensuality is the common and universally desolating
Foe of the human family. In apostolic days the
"fleshly lusts that warred against the soul," received
their merited attention. But since a reaction
has followed the excessive Roman asceticism, sensu-
ality has rather been talked about, than talked to.
Of late, indeed, intemperance in drinking, has had
a successful assault. But the more sturdily destruc-
tive, and self-composing monster, I mean *surfeiting*,
or in the language of Jude, "feeding themselves
without fear," has never been provoked to a combat.
In a recent number of the National Preacher, the
gauntlet has been thrown down. The author had
previously published a systematic and well-
night deserves to be stereotyped on the walls of every
seminary of learning, and cradled in every nur-
sery of the rising generation.

But aside from a few worthy exceptions, how lit-
tle has ever been done to fit the body for a holy tem-
ple of the Lord. And so contrary to the custom and
taste of the age is it, that he who should officiate as
the organ in invoking a blessing upon a sumptuous
dinner, and pray to be delivered from the evil of
excess, and tempting variety, would be liable to be
esteemed either an innovator, or a disturber of the
peace.

In respect to sensuality in drinking, who does not
admire the scrupulous conduct of Timothy, the most
promising religious youth of the apostolic age, who
needed apostolic authority to induce him to take the
moderate use of the grape even in a little
quantity, under other infirmities, very unlike indeed

to those Christians who take a little without his in-
firmities or high authority. He caught the chastened
fire doubtless from Paul the aged, who strenu-
ously kept his body under, lest after he had preached
to others, he himself should be a castaway.

But the story of the princely Daniel's temperance
in eating and drinking, stands conspicuous for its
beauty and moral dignity. The custom of distin-
guished courtiers confined by kingly precept and
example, could not for a moment induce him to
swerve from his habitual and simple diet of pulse
and water. And the extensive spiritual dominion
and intercessory power of the royal captive, togeth-
er with the personal comeliness and vigor of his body,
well attested the sanction of heaven upon his course.

Finally—Self-denial is one of the radical qualifi-
cations of a defender of the gospel.
I say radical, because the want of it tends to ex-
clude the other qualifications named. The high-
est perfection of the mental and bodily powers, with
the fullest possession of faith and the Holy Ghost,
have never been acquired without a rigid exclusion of
the supplies of pride and worldliness, and all merely
sensual gratification. Before the knowledge of God
shall fill the whole earth, the injunction to endure
hardness as a good soldier of Jesus Christ, must be
more universally understood and obeyed. The long
neglected command to do to others as you would
that they should do to you, arises to our paired vision
in no dim characters, painted on the brow of five
or six hundred millions of heathen going to a hea-
thens doom. The necessity of entire consecration
of soul, and body, and substance, has lost none of its
pressure since the days of Barnabas and others, who
having lands, sold them, and made common cause
with Jesus Christ. To talk of inward consecration,
and vital piety, in the midst of outward adornment,
and splendid equipage, furniture and fashion, is
doubtless destined to be viewed as inconsistent as for
an habitual rum drinker to be temperate, or for a
rich man to enter heaven.

It is needless to
speak of self-denial—they are lashed by punishing Pa-
nism, dying in continental masses. They are
visibly slaying by the deleterious influence of ex-
travagance upon churches of our own land, paralyz-
ing the life and nerve of primitive piety and sim-
plicity.

Inferences.

1st. From what has been said, it appears that
the defence of the gospel is very inadequate to its
important claims. The United States with its nine
or ten thousand ministers, maintains but a doubtful
struggle with infidelity in its various forms. And
multitudes of young men are wanting, that are in
pace with the advancement of society and endowed
with bodily vigor, mental discipline, and with the
Holy Ghost, to lift up a standard against the enemy.
How long shall young men of piety and talent
wait for a louder call to the ministry than the ne-
cessities of the perishing and approving of the
church? They must pass the bloom of their
youth in secular pursuits, and virtually oblige God
to hedge up their way and force them into the min-
istry, before they will "desire the office of a bishop."

But the United States is a well watered Eden
compared with most other parts of the world. Be-
fore these can be supplied there must be much more
praying for laborers, and corresponding efforts to
look them up, and thrust them into the harvest.—
The sisters of the church too, instead of leaving their
elder coadjutors to elementary and easy, must be
piously educated and trained up to endure priva-
tion, not accepting deliverance, that they may ob-
tain a better resurrection.

2d. Education Societies that have for their ob-
ject the highest perfection of body, soul and spirit,
should share in the liberal benefactions of the people.
Such an education is a constituent part of the re-
vealed service of God. And may we not expect
the curse of Meroz to rest upon that people who
keep their sons and daughters from its benefits,
and withhold their reasonable alms from its patron-
age? O how little shall we accomplish the design
of him who said, "The harvest truly is great, but
the laborers are few; pray ye therefore the Lord of
the harvest that he would send forth laborers
into his harvest," if we hear pious young men re-
sponding to the Macedonian cry, "Here am I, send
me," and we do not give them "needful assistance!"
And where is there a more inviting field for the mu-
nificent exercise of charity than the education of
ministerial agents presents? Where can the gold
that God designs to pave heaven with, and none
but sinners want to cumber and rust on their hands,
and "set their flesh as it were fire"—where, I say,
can the money be invested in better stock, with a
more multiplex increase, than around the souls of
those who shall "turn many to righteousness?"

All must admire the wisdom of Winter, the pu-
pil and companion of Whitfield, whose benevolence
and charity sought out and educated for the min-
istry many poor young men, some of whom God has
blessed to the most extensive usefulness. The min-
isterial office is the most beneficial and soul saving
under God, ever conferred upon men. And as you
follow its converting power, augmenting, down
through time, planting churches, and occasionally
blessed to the rearing up of other ministers, the ra-
tio of its blessedness enlarges in an infinite series,
which eternity alone can parallel.

Every man who has the means, ought to strive
to educate, at least, one man of God, who shall be a
connecting link in the series of means that gathers
in thousands of converts to Jesus Christ as stars in
his crown of rejoicing. The importance of the Bi-
ble, Tract, and Missionary cause, has never been
overrated. But they who seek out and qualify the
rising ministry to become workmen that need not
to be ashamed, give an impulse, under God, to the
whole fabric of moral agency in converting the
world.

LETTER OF REV. GILBERT TENNENT.

Mr Tennent, the author of the letter here given,
we consider as another instance of Christian perfec-
tion, as was the pious Taylor, mentioned in our last.
The language of censure used by Mr. Tennent, is
peculiarly applicable to things of our times, and is
not too strong. O, that we had more men of his
pure, devoted stamp.

The following letter is contained in the appendix to
Dr. Finley's funeral sermon for Rev. Gilbert Tennent.
In the sermon itself, speaking of his religious charac-
ter, Dr. Finley says, "He had an habitual, unshaken
assurance of his interest in redeeming love, for the
space of more than forty years; but above eight
days before his death, he got a more clear and feel-
ing sense of it than ordinary. And though he la-

mented that he had done so little for God, and that
his life had been comparatively so unprofitable, yet
he triumphed in the grace of Jesus Christ, who had
pardoned all his sins, and said his assurance of sal-
vation was built upon the Scriptures, and was more
firm than the sun and moon."

In the letter before the extract that follows, he had
been mentioning certain measures and modes of pro-
ceeding which appeared to him the effects of carnal
policy, and coldness or cowardice in the cause of re-
ligion.—*Evangelist.*

"Oh! my dear brother, the prudence of hypo-
crites and many of the pious of this generation,
though it be highly esteemed among men, is an
abomination in the sight of God, a mere mystery of
selfish, sneaking, cowardly iniquity. They get by
this a good name among the wicked, which they
call 'character;' but what good do they do with
it? And what comfort have they in it? For my
part, I look on the character so got and so kept to be
a scandal and a reproach. Away with the abomi-
nation of *carnal cunning!* Let us come out fir-
God as flames of fire, and say with the gallant Lu-
ther, 'madness is better than mildness in the cause
of God.' Let us imitate dear and noble Zuinglius,
who, when mortally wounded in the field of battle,
triumphed over his bloody papal enemies, yea, and
over death itself, in these ever-memorable strains of
heroism, 'Quid hoc infirmum?' O, primitive
simplicity and divine fortitude, whither are ye fled?
Surely all flesh have corrupted their way, and there
is none upright among men. Surely there is no
reason to be scared at the precious cross of our dear
and venerable Lord Jesus, or to contrive or come
into soft methods to please the ungodly, and screen
us from the utmost weight of suffering that men or
devils can inflict. Oh! it is honorable, it is ravi-
ng, to suffer for our dearest Lord. It is a small ex-
pression of grateful love to our great and good Mas-
ter, in return for his unmerited, immense, and con-
descending love to us; and, therefore, if God so
please, let good and bad men and devils roar and
rage, yea, let the whole creation come against us
with all its fury and force, strip us of every thing
that is naturally dear to mankind, curse us, condemn
us, tear us to pieces, or grind us to powder; it is
sweet, it is lovely, it is precious. All kinds of suf-
ferings, and that in the highest degree that ever
were or can be inflicted by the sons of men, are wel-
come, dear Lord Jesus Christ, for thee; and infinitely
too little in return for thy love. The testimony of
our consciences enlightened by the Holy Ghost, that
in simplicity and godly sincerity, not with fleshly
wisdom, but by the grace of God, we have had our
conversation in the world, is infinitely better and
sweeter than the applause of the whole earth. *Nullo
pallescere culpa virum.* The apostles did more
good to mankind under the greatest reproach and
contempt, than we do with all our fine character.
Our good name among the ungodly and the fleshly
Christians of this adulterous generation, gotten by
carnal compliances, is to our reproach; for if we
did what we should and as we should, they would
fall upon us and beat us for God's sake."

"But I must stop my pen, when, from the ful-
ness of my heart, would write a volume instead of a
letter, and return to observe, that the aforesaid her-
only light opened to my view the divine perfections,
both natural and moral, especially the latter, arrayed
with such superior, transcendent, and inexpressible
charms as made all the beauty of men and angels,
compared therewith, to appear as darkness and de-
formity. This view of the divine excellency, (the
grand source and origin of being and good,) consid-
ered in the Deity himself, and as expressed in the
works of creation, and providence, and redemption,
inspired my soul with admiration, reverence, humil-
ity, and love; and, by its magnetic force, attracted
ardent aspirations of heart after God, as my chief
good, last end, centre, and pattern. I was inclined
to reverence Jehovah, and to love him supremely,
merely because of his own intrinsic amableness,
purity, and worth, without any regard to myself at
all. I could not but love him if he had never loved
me, or shown me any kindness, nor even would in
time to come. In the mean while, I felt the gentle
violence of innumerable, invaluable, and unmerited
benefits shed on me in a rich and unwearied profu-
sion, together with personal engagements and im-
mortal hopes, superadded to the former disinterested
attractives. All these in conjunction fired my soul,
and struck every spring of motion. Then was I in-
clined afresh to turn my back on all creatures, and
embrace the fountain and origin of beauty and bless-
edness, in whom I clearly saw that complete hap-
piness was to be found, amidst all the vicissitudes
and miseries of the present life, and in him alone;
so that if there was no future state of existence at
all, no future recompense, sincere piety is its own
reward, yea, such a one as all the honors, pleasures,
and emoluments of this world amassed in the pos-
session of one man, cannot balance or parallel, its
sweets are so sublime, rational, satisfactory, and
noble."

"Among the train of graces, two have appeared
to me for some time attended with overcoming and
endearing charms, viz., primitive simplicity and
heroic fortitude in the cause of God, in which the
Hebrew heroes and the Christians of the first three
centuries, have greatly excelled their successors.—
Oh! when I think on these, the selfish, sneaking
cunning, the trimming and cowardice of most pro-
fessors of the present day, appear extremely odious
and despicable to me. It seems as if they had for-
gotten the terms of Christianity, and imagined that,
by their fleshly wisdom, they could compound the
matter between God and the devil, between the seed
of the woman and the seed of the serpent; and find
a new way to heaven which Christ and his apostles
never trod, yea, a way contrary to their express de-
claration. For my own part, I cannot but hate with
a perfect hatred, the lukewarmness of this genera-
tion, though covered with the specious pretext of
moderation and good temper; and I am sure my
dear Master is of the same mind. Rev. 2: 10.
"The day after you went away, the divine com-
munications filled my soul with unutterable sweet-
ness, and liberty in my dear Saviour. I sensibly
felt myself freed from and lifted above this lower
world, and was willing to endure all its contempt
and opposition for his sake, and that with great
gladness of heart, if God should so order it. In a
word, I had a heaven in my soul, and spent a good
part of the day in singing. I felt a strong disposi-
tion towards a child-like simplicity and heroic fortitude;
and am resolved, in the strength of the Lord, to
try for the growth in, and the exercise of, these
lovely graces. This intercourse with the Deity
has continued, in a greater or lesser degree, ever
since. What the Lord is about to do with me, I
know not; but I am sure that all will be well. I
have no fear of any thing but sin. I leave all
events, with freedom and pleasure, to my Father's

who depend upon them, are cast, in most instances, upon the cold charities of an unfeeling world, and are obliged to struggle with the evils of poverty as well as they can. Some provision is indeed made by Associations for their relief, but the collections are generally small; and frequently a widow receives but eight or ten dollars from the fund thus created, for the maintenance of herself and orphans.

Under these circumstances, it has been deemed expedient that the Baptist ministers in this State should do something by way of Association, during their own lives, for the benefit of their families after their decease; and that if all would unite in the effort, the aid might be considerable, and cause the "widow's heart to sing for joy."

Art. 1.—This Society shall be called the Connecticut Society, for the relief of the widows and orphans of deceased Baptist ministers.

Art. 2.—The family of every minister who shall annually pay into the treasury two dollars, shall be entitled to receive, after his decease, the sum of fifty dollars, so soon as this amount is in the treasury.

Art. 3.—If a member of the Society shall remove from the State, if he continue to pay his subscription annually, his family shall receive the same sum as if he resided in Connecticut at the time of his death.

Art. 4.—The business of the Society shall be conducted by an executive committee, consisting of a Secretary, Treasurer, and three Trustees, three of whom shall be a quorum for doing business. The Treasurer shall give bonds, satisfactory to the Board, for the faithful discharge of his duty.

Art. 5.—If God should mercifully spare the lives of his servants, or if by donations, the funds should accumulate, it shall be in the power of the Society to give to any family a larger amount than the second article of this constitution specifies. But while the families of deceased members shall receive their constitutional sums from the Treasurer, by order of the Board, no additional sum shall be received, but by order of the Society at an annual meeting.

Art. 6.—The Society shall hold an annual meeting at such a place as shall have been previously designated, for the choice of officers, and the transaction of business.

The Board shall hold one session annually, at the time and place of the meeting of the Convention, and at such other times, as in the judgment of the Chairman, it shall be deemed necessary.

Art. 7.—The articles of this Constitution may be altered at any annual meeting, by the concurrence of two thirds of the members present, except the second, third and fifth, which shall never be altered, but by the concurrence of every member of the Society.

Officers for the current year.
GORDON ROBINS, Secretary.
AUGUSTUS BOLLES, Treasurer.

Trustees.
GUSTAVUS F. DAVIS, Chairman.
ROLAND H. NEALE,
S. SAWYER MALLERY.

Our brethren in this State are respectfully invited to give this subject such attention, as in their judgment it may demand, and if approved, give it their support. It surely is called for, by existing circumstances—it is safe and impartial.

GORDON ROBINS, Sec'y.

CHOICE SAYINGS OF HENRY.

BY DELTA.
(Continued.)

141. Where we are convinced of a fault, we must amend, though we are told of it by our inferiors, and indecently, or in heat and passion.

142. Let not the first in dignity be the last in duty.

143. Let none expect to do ill and live well.

144. Remarkable providences are mentioned in our prayers with a particular emphasis.

145. Every new mercy in our hand should put a new song into our mouth, even praise to God.

146. Clamor and violence often hinder, but never further the work of God.

147. The windows of the temple were broad within and narrow without. Such should the eyes of our mind be; reflecting nearer on ourselves than on other people; looking much within to judge ourselves, but little without, to censure our brethren.

148. Our children are ourselves but once removed.

149. If we in sincerity offer our hearts to God, he will, by his grace, kindle a holy fire in them.

150. He can never be a profitable seer, who is either always or never alone.

CHRISTIAN SECRETARY.

HARTFORD, SEPTEMBER 6, 1834.

NOTICE.

THE Board of Managers of the Connecticut Baptist Convention are hereby notified that the quarterly meeting of said Board will be held at the house of Rev. George B. Atwell, Middletown, (Upper House), on Wednesday, the 10th of September, at 1 o'clock, P. M.

JOHN COOKSON, Secretary.

The above notice was received and should have appeared last week, but was mislaid. The fault is our own.

NOTICE.

As the Minutes of the Convention and other societies are not quite completed, errors in names or accounts may yet be corrected in a note, or by errata, if immediately made known (postage paid) to the publisher, P. Canfield.

"A Guide to the study of Moral Evidence, or that species of reasoning which relates to matters of fact and practice. By Rev. James Edward Gambier, Esq., with illustrative notes, being an application of the principles of the science to the divine origin of the Christian religion. By Joseph Warner, A. M., Pastor of the Baptist church in Brookline, Mass. To which is prefixed an introductory essay on moral reasoning, by William Hague, A. M., Pastor of the 1st Baptist church in Boston, Ms. Boston, published by James Loring; 1334.

The highest possible attainment in the use of his reasoning powers, is what man owes to himself and his fellow men. He who contents himself without an effort to make the most of reason, by obtaining a knowledge of those principles which should govern in the use of it, is guilty of remaining by choice, at the least possible remove from animals of an inferior nature. When reason is to be exercised in the examination of subjects of a moral nature, and especially in reference to Christianity, the right use of it becomes just as much more important, than when exercised in reference to physical objects, as one of these is more important than the other.

The knowledge of facts rests upon evidence, of one kind or another; and evidence is itself of various kinds, each requiring in its examination an appropriate application of the reasoning powers. That kind of evidence treated of in this work, the title of which is given above, is perhaps less understood than any

description of evidence by which man supposes himself to have come to the knowledge of truth. We think the editor has conferred a benefit upon the public, (and especially those who are deprived of extensive literary advantages) by publishing this guide to the study of "Moral Evidence."

Readers of different mental capacities will, no doubt, derive different degrees of benefit from it; but it is believed that very few will study it without some profit. To numerous testimonials of its worth, already expressed, we add our humble assent; and wish it were in the hands of the rising generation extensively.

Of the notes, the editor in his preface, remarks,—

"These notes make no great pretensions to depth, or value, to the divine, or the student in divinity; they are designed especially for the general reader, the Sabbath School teacher, the member of the bible class, and the simple, unlettered Christian, who knows little of the contents of the polemical arena, but yet desires to know how to give an answer to them that ask him a reason of the hope that is in him."

This work may be had at the bookstore of F. J. Huntington, in this city.

From our correspondent at Providence.
BROWN UNIVERSITY.

The sixty-fifth annual commencement of this Institution occurred at Providence, on Wednesday last.—The day was fine, and the services fully sustained the growing reputation of the university. Some of the young men who performed, were from Connecticut; and one of them had the first part in rank, viz. the valedictory. It was gratifying to hear the president acknowledge in prayer, the outpouring of the Spirit of God on the University during the year past. A new college edifice is nearly completed. About fifty have entered the Freshman Class. The interests of the college are in a very flourishing condition.

The following was the order of exercises:—
Music.
Prayer.

1. Salutatory Address. By Pardon D. Tiffany, Medway, Mass.

2. Martial Spirit unfavorable to the performance of free institutions—an oration. J. Russell Bullock, Bristol, R. I.

3. The study of natural science—a dissertation.—Crawford Nightingale, Providence.

4. Love of Power—an oration. Hervey Dale, New York.

5. Influence of national intercourse on the progress of Society—an intermediate oration. Charles W. Wood, Middleborough, Mass. (Excused.)

6. Patient thought—an oration. Joseph Bridgman, Providence.

7. Education of mercantile men—a dissertation.—Daniel Simpson, Boston, Mass.

8. Early character of Rhode Island—a dissertation. Edward H. Hazard, South Kingston, R. I.

9. Causes of the decline of nations—a dissertation. Carrington Hoppin, Providence. (Ex.)

10. The choice of a profession—a dissertation.—Augustin Leland, Sherburne, Mass. (Ex.)

11. Moral reasoning superior to demonstration—an oration. Oliver Ayer, Plainfield, N. H. (Ex.)

12. Value of the ancient classics to the American student—an oration. Ephraim Ward, Middleborough, Mass.

13. Advantages of the study of Phonology—a dissertation. David Perkins, Bridgewater, Mass.

14. Obstacles to the progress of American literature—an oration. Pardon D. Tiffany, Medway, Mass.

15. Progress of science—an oration. George Cole, Sterling, Conn. (Ex.)

16. System in intellectual labor essential to success—an oration. Silas Bailey, Sterling, Mass. (Ex.)

17. Hostility to truth—an oration. Joshua W. Downing, Lynn, Mass.

18. Tendency of revolutions—an oration. Charles K. Johnson, Edgefield, S. C.

19. Responsibilities of American Young Men—an oration. Wm. H. Wood, Middleborough, Mass.

20. Study of political economy—an oration. Edward A. Lothrop, Boston, Mass. (Ex.)

21. Study of physical science—an oration. Luther Robinson, Lebanon, Conn.

22. Conferring the Degrees.

23. The Philosopher and the philanthropist compared; and the valedictory addresses. James T. Champlin, Lebanon, Conn.

Prayer and Benediction.

Music.

The degree of A. B. was conferred upon twenty-five young gentlemen, members of the graduating class, viz:—

Oliver Ayer, Silas Bailey, Joseph Bridgman, J. Russell Bullock, James T. Champlin, George Cole, Hervey Smith Dale, Joshua W. Downing, Samuel Edley, Francis W. Fickling, Edward H. Hazard, Carrington Hoppin, Charles K. Johnson, Augustin Leland, Edward A. Lothrop, Matthew Mills, Crawford Nightingale, David Perkins, Thomas Potter, Luther Robinson, Daniel P. Simpson, Pardon D. Tiffany, Ephraim Ward, William H. Wood, Charles W. Wood.

The honorary degree of A. M. was conferred on William N. Pendleton, of Pennsylvania, Rev. J. A. Warner, of Massachusetts, Rev. John Darling, of Newport, R. I. and two or three others. That of D. D. on Rev. Oliver Cobb, of Rochester, Ms.

In the afternoon, an oration was delivered by the Hon. A. Robins, of the U. S. Senate, but in so low a tone, that very few could hear it. The Poem, by Rev. Mr. Burgess, of Hartford, was a splendid production.

For ourselves, we take the liberty to add a remark, and say that the friends of literature, science and religion, will not fail to participate in the pleasures afforded by the growing prosperity of this University; and the excellent moral influence it is exerting upon the people of New England. It has already furnished many men of great worth to the church, and to the State; and it was never, perhaps, as flourishing as at the present moment. Under the fostering care of its learned and excellent president, aided as he is by men of erudition in the several professions, the community at large have reason to place high confidence in Brown University. The Baptists have become too numerous to suffer any literary institution under their particular care, to languish for want of patronage; and it is gratifying to see that the number in the new class at this University, is larger, (we believe,) than ever before.

We have spoken above of its good influence, and only regret, that in one instance, in the account before us, is that influence marred, viz. in imitating the corruptions of popery, by conferring the degree of D. D. If in high places this wickedness is persevered in, no wonder if other violations of God's word should be tolerated in more retired circles. Why strain at gnats, and swallow camels?

Pirates.—His B. M. Brig Savage, has arrived at Salem, from England, bringing sixteen of the crew of the piratical schooner Pinda, which two years ago robbed the brig Mexican, of Salem, of \$20,000, and every valuable article; then confined the crew and set fire to the vessel. The captain and crew, however, liberated themselves, extinguished the fire, and got home. The Pinda was taken in the river Nazereth, Africa, by his Majesty's Brig Curlew, her crew made prisoners and brought to England, whence they are sent by the British government, to take their trial in the United States. This is one of the good fruits of a friendly and peaceful intercourse between nations.—Let these principles have universal influence, and pirates, murderers, swindlers, thieves, counterfeiters and robbers, would have to fly civilized nations, to escape detection and punishment.

General Intelligence.

Foreign.

From the New York Daily Advertiser.
TWO DAYS LATER FROM EUROPE.
PARTICULARS OF THE DISTURBANCES AT MADRID.
From the Madrid Gazette of the 19th.

From an early hour of the morning, reports of the mortality produced by the prevailing diseases became more and more extended, and in proportion as the number of new cases and occurring deaths were disclosed, so in the natural proportion were people's minds disquieted and disturbed respecting them. To other causes, in course of time, was added a new one. That the fountains had been poisoned, and this, from its enormity, soon absorbed all others; for unfortunately receiving countenance from some circumstances which accompanied it, it soon wholly possessed the public mind, and greatly disturbed public order and tranquillity. It appeared that a boy of ten, but of a cunning beyond his years, the son of an ex-royalist volunteer, was found with a small vessel in his hand, in the fountain of Arapies.

This occurrence alarmed the immediate neighbors; and the additional circumstance of an alcade having removed the vessel in order to have its contents analyzed, but aggravated the alarm. About the same time, two manufacturers of cigars in the city were detected, upon whom were found various small cakes of nuxvomica, which they said had been given them at an eating house in the Calle de los Coyos, where, upon examination, were found two pounds and seven ounces of the same material, which the owner admitted he had received for working up, from the joints of pharmacy. An hour after this discovery, a party of people at the Puerta del Sol, stopped a young man of twenty years, whom they accused of having thrown some powders into the tanks of the fountains in that neighborhood; but whom they treated so roughly, that he died whilst they were tracing him to prison.

A notice of the disturbances at the capital of the following day, says their origin is a "mystery;" but that twenty persons had been taken up, either with arms in their hands, or suspected, and poisonous matter in their possession. They also give a different version of the beginning of the disturbance; but it is confessed to have been traceable among the populace, to a notion that the fountains had been poisoned.

By another decree dated from H. de Franco, the 15th of July, 1834, the convent of St. Francis of Abando, of the city of Bilbao, is dissolved, and its revenues sequestered, because of the aid given by the Friars to the Carlists, and their having actually proclaimed the Pretender.

Her Majesty has ordered one thousand rials from her private purse, to be applied to the use of the poor, lying ill of the cholera.

Extract of a letter from Madrid, of the 19th inst.:

"It is not as yet known what number of the Spanish grandees will sit in the Chambers of the provinces. According to the general opinion, there will be about forty-six. The Minister of Justice has just appointed a Royal Commissioner, who is to proceed forthwith to Navarre, for the purpose of trying all those who have taken part in the insurrection in that quarter. He is authorized to carry into execution the sentence pronounced against the guilty parties. Travellers who arrived yesterday from Burgos, state that a sanguinary engagement has taken place between the insurgents of Castile and the Queen's troops, upon the high road from that city to Madrid. They counted one hundred and forty-four dead bodies of the insurgent party, and a few belonging to the Queen's troops.

"With respect to Don Carlos, as soon as he had passed through Burmuda, his troops and those of the Queen came in sight of each other at Salinas de Oro, and a general attack is hourly expected. The fanatical peasants are rising in mass to join the Pretender. All they want is muskets. The bishop of Pamplona has been arrested by order of Gen. Carara, and immediately conducted to the headquarters of Gen. Rodil. During the mass and Te Deum, at which Don Carlos attended, at the church of Elisendo, the Prince placed himself under a sort of canopy which is only used for the procession of the Fete Dieu, and carried by four priests. Four other priests, walking backwards, were constantly engaged in offering him incense; and in this way he was re-conducted to the house occupied by him during his short stay in that village."

Emigration from Germany.—The Frankfort Journal of the 20th inst. has the following:—"The street and quarter of the city called Chemin de Pierre, consisting of small houses inhabited by poor working people will shortly be deserted, as the majority of this part of population are about to proceed to America, for the purpose of establishing themselves on the Missouri."

An Antwerp Journal states that, on the preceding Sunday, an old custom, that of blessing the sea, which has been discontinued for the last forty years, was revived at Ostend with great pomp. A very numerous procession, consisting of priests, and a great number of inhabitants with lighted tapers, fuming censurers, and banners, and attended by the civic guard and the troops of the garrison, marched to the shore, where, after the prayers proper on the occasion, the chief clergyman gave his benediction to the ocean.

Domestic News.

ITEMS, &c.

New-Orleans, Aug. 16.
The Health of the City.—The doctors, undertakers, and sextons, are still in tears. The city continues healthy, there is no epidemic, and interments are few. The mornings and evenings are quite cool, and the decline of summer is quite perceptible in the feeling, and in the appearance of the weather. A clear atmosphere, a serene sky, and an occasional hollowing

in the sound of the winds, mark the approach of Autumn.—Bulletin.

The annual commencement of Dartmouth college was held on the 29th ult. at Hanover, N. H., and the degree of B. A. conferred on about 30 young men, and that of M. A. on eight of the former graduates of this college.

Death of Gen. Leavenworth. A postscript attached to the way bill of the southern mail from the Postmaster at Washington, Hempstead county, states that an express had arrived there, bringing the news of the death of Brig. General Leavenworth, commander of this division of the U. S. army. He died at a small post on the Poudre Ouchita, in the Choctaw country. It also states that Lt. McClure, of the Dragoon corps, had died at the same post. The disease is not mentioned.—Little Rock Ad.

Week before last, when the New York Menagerie was at Chateaufort, one of the lions escaped from his cage. The pavilion had been erected, and every thing was in readiness for the exhibition to commence. At this moment, when only the attendants were present, they were terrified at the sight of one of the lions among them. The bars of his cage had incautiously been left loose, and he had liberated himself. With a moment's hesitation, the keeper, Mr. Whiting, approached him in a fearless and resolute manner, seized him by the throat, struck him violently with his whip, and literally dragged this ferocious beast of the forest back into his cage. The other keepers looked on with terror and dismay, admiring the fearless and undaunted courage of that man, who dared wrestle with a Lion!—Northampton Cour.

Elephant at Greenfield.—The Elephant was two or three hours in getting over the Connecticut, the evening after he was exhibited here. As soon as he got into the middle of the stream, (very deep and rapid at the place where he crossed) he began to play about in the water and gambol in the most antic manner; and when his keepers undertook to punish him, he immediately sunk ten or fifteen feet, leaving them to swim for their lives. A dog who is domesticated with him was then sent to seize him by the ear and lead him out; the elephant wound his trunk around his body, and tossed him twenty feet in the air. All this was done good humoredly, however, and evidently with no intention of serious mischief. When he was tired of his frolic he came out and surrendered himself. The scene was watched from the bank by a considerable number of spectators.—Franklin Mercury.

Tornado.—On Thursday evening last, about eight o'clock, a tornado passed through Peru, part of Worcester County, Connecticut, Goshen, Williamsburgh and Watley in Connecticut river, prostrating forests, orchards, fences, corn, and some buildings.

In Cunningham the width of the gale was from half to three fourths of a mile. Almost every thing within the range of the tempest was more or less injured. A cow belonging to Asa Bates was killed, and several persons lost sleep. Some of the forest trees were torn up by the roots and others twisted off. The direction of the storm was from west to east, but many of the trees fell to the north, and some to the west.

In Goshen the congregational meeting house was partly unroofed; the Baptist meeting house had several holes made in it by sticks of timber forced against it by the wind, and the whole building was removed several inches.

When the gale came on, Mr. Cyrus Stearns of Goshen, and his grandson, Enos Stearns, were in a two horse wagon not a great distance from Josiah Hayden's in Cunningham. The road is here near the river, but sixty or seventy feet above it. Some of the present is perpendicular and all steep. The wind forced the body and hind wheels of the wagon from the fore wheels and horses, and carried the former with the man and boy over the precipice. Mr. Stearns was bruised and stunned by the fall, but after some time he crawled up the bank and found the way to Mr. Hayden's house. He was so bewildered that he was uncertain whether there was a boy with him or not. The people rallied, however, and went in search of the boy. The rain poured down in torrents, it was very dark, and the bank of the river was filled with timber, limbs, brush, &c. A messenger was sent to the friends in Goshen, to ascertain whether a boy was missing. The search was continued, the friends arrived, and about 11 o'clock the boy was found almost exhausted, with his head in the river and his hands clinging to the limb of a tree. He was conveyed to the house of Mr. Hayden, where he received every attention, but he was so much injured that he died on Saturday. He was about ten years old.

We are informed that one house was demolished in Peru, and another house and two barns much damaged. There was great destruction among the timber. It is reported that a house in the southern part of Windsor was carried away. Much damage was done in Whately, and the north part of Williamsburgh, but we have not learned particulars. We are told that a man whose farm lies in Worthington and Cunningham had a quantity of grain in the shock in his field, and that on examining the field the next morning, not a sheaf of grain could be found.—Hampshire Gazette Ad.

During Robbery.—We learn from the Mechanic News Room Books, that a Mr. Newell of Stow was robbed in Concord Saturday night by three negroes, and was found apparently dead by some children yesterday morning, among some bushes where he had been dragged. By the injuries received, it is supposed the robbers intended to commit murder as well as robbery. The mother of the negroes is witness against them.

Mrs. Van Ness, Lady of Hon. C. P. Van Ness, American Minister at Madrid, died of the Cholera on the 18th July.

Nine lives lost.—It falls to our lot, says the Middlebury, Vt. Free Press, to record one of the most shocking accidents that ever occurred in this vicinity. A party of 11 persons undertook to cross Lake Champlain, opposite Addison, in this state, last Thursday, in a single boat, and having proceeded within about forty rods of the opposite shore, in consequence of the overloaded state of the boat, and there being considerable wind, the water began to drive into it, which caused them on board to seaward to the opposite side, when it filled and went down, and nine out of the eleven perished.

MARRIED.

In this city, on Sunday evening last, by the Rev. G. F. Davis, Mr. William B. May, to Miss Lucinda Goodyear, both of New Haven.

In this city, on Monday morning last, by the Rev. G. F. Davis, Mr. Isaac Bailey, Jr. of Chatham, to Miss Julia Spencer, of East Haddam.

In this city, by the Rev. G. F. Davis, Mr. Walter Lewis, of Glensbury, to Miss Elizabeth Francis, of this city.

In this city, by the Rev. Mr. Spring, Mr. Albertus G. Olmsted, of East Hartford, to Miss Laura Catharine White, youngest daughter of Mr. George White, of this city.

At Colebrook, on the 31st ult., by Rev. A. Morse, Mr. Philo L. Bidwell, to Miss Candace B. Scovel, both of Colebrook.

At East Hartford, Mr. B. W. Coleman, of Newark, N. J., to Miss Electa Kennedy, daughter of Mr. Timothy Kennedy.

At Middletown, on Monday last, by Rev. J. Cook, Mr. Albert Hotchkiss, of Prospect, to Miss Abigail Barrio, of Middletown.

At Glensbury, Mr. Andrew Stevens, to Miss Mary Ryan.

At New Haven, Mr. John H. Chatterton, to Miss Mary Beach. Mr. Ransom Dum, to Miss Mary Johnson.

At Bridgeport, Mr. William G. Stevens, to Miss Lucinda Thompson.

At Saugatuck, Mr. Bernice Brown to Miss Martha E. Rutledge.

At Norwich, Mr. William W. Thompson, to Miss Elizabeth L. Billings. Mr. Francis P. Billings, to Miss Mary Ann Thompson.

At Windham, Mr. Henry P. Palmer, to Miss Harriet Lyon.

At Knoxville, Tenn., by E. Nelson, Esq., Dr. Williams, aged one hundred years, to Miss Nancy, youngest daughter of Mr. James Israel. [Query:—How old was this youngest of the female Israelites?]

DIED.

In this city, on Thursday 4th inst., Mrs. Sarah W. Miller, aged 21, wife of Mr. Henry L. Miller, and daughter of Mr. Ira Webster, of New Haven.

In this city, Mrs. Alice Stewart, 19, wife of Mr. Robert Stewart, and daughter of Mr. Lemuel Howlett, of this town.

In this town, on the 2d inst., Harvey Marshall, son of Mr. Lemuel Howlett, aged 3 months.

In this city, Mrs. Martha Bull, aged 81 years, relict of the late Mr. James Bull.

In this city, Sarah Morgan, aged 15 months, daughter of Maj. James Goodwin, Jr. Also James Truman, only child of Mr. James B. Shultz, aged 15 months.

In this town, Henry Freeman, a colored man, 67.

At Wintonbury, on the 29th ult., Miss Nancy Judd, aged 47.

At Hampton, Mr. Asa Abbott, 78.

At Canterbury, Capt. John Clark, 101.

At Middletown, Mrs. Louisa Booth, widow of the late Capt. B. W. Booth, of the U. S. Navy. On the 30th ult., Mrs. Martha Phillips, 86.

At E. Haddam, Mr. Abner Smith, 79.

At North Killingworth, Mr. Wm. M. Parmelee, 25. Mrs. Lydia Hull, 32, wife of Mr. H. Hull.

At Walnut Hills, near Cincinnati, Mrs. Eliza E., wife of Prof. Calvin E. Stowe, and daughter of Rev. Dr. Tyler, formerly of Portland, 25.

At New York, Rev. Henry Hunter, 39.

At Amherst, Ms. very suddenly, Rev. Mr. Dickinson, of Walpole. On commencement day he died with the Alumnus of the college, and while in the act of reaching for a piece of melon on the table, fell from his chair and instantly expired.

At Middlefield, Rev. Jonathan Nash, pastor of the congregational church, aged about 70. He retired to rest in usual health, and was found dead in his bed.

At Detroit, of cholera, Gen. Charles Larned, formerly of Massachusetts.

NOTICE.

The Board of the Connecticut Baptist Education Society are hereby notified that their next quarterly meeting will be held at the house of Rev. George H. Atwell, in Middletown, on Wednesday, the 10th inst., at 11 o'clock, A. M.

S. S. MALLERY, Sec'y.

NOTICE.

THE Trustees of the Connecticut Baptist Literary Institution will hold an adjourned meeting at the house of Rev. John Cookson, in Middletown, on Wednesday, September 10th, at 2 o'clock, P. M.

GEORGE PHIPPS, Sec'y.

NOTICE.

AN adjourned meeting of the Youth's Tolland County Temperance Society will be held at Tolland, on the 2d Tuesday of September, at 1 o'clock, P. M.

T. STEARNS, Sec'y.

NOTICE.

A series of religious meetings will be held with the Baptist Church in Wethersfield, to commence on the second Lord's day in September next. Christian friends from abroad are invited to attend and unite in the services.

